

CENTURIE
OBSERVATIONS
UPON
Some Texts of SCRIPURE,.
GATHERED TOGETHER
FOR THE SETTING FORTH
THE KING'S AVTHORITY,
AND
THE PEOPLES DVTY. (7)

Col. 3. 16.

And now brethren, let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another.

John 5. 39.

Search the Scriptures, for in them ye thinke ye have eternall life, and they are they that testify these things.



Printed in the year, 1648.

THE HISTORY OF
CATHERINE OF MEDICIS
FOR THE SELLING TO
THE PUBLIC AUTHORITY.

A.D.

THE PEGO EDITION

Cop. 214.

1373: 15

Brought in by Mr. A. G. T. 14/3.

To the READER.

Gentle Reader, I finding the worke hereof
to be very beneficiall for the publike, it be-
ing a publike worke, durst not wrong mine owne
conscience so much as to conceal it for mine owne
use, & wrap up my talent in a napkin, without im-
parting it to the good of others : I desire therefore
nothing more then your Christian patience, be-
cause you must not expect the ensuing matter as a
discourse from the learned ; but accept of it as a
poor gift freely bestowed upon the Kingdome from
a weake Lay-man, who had rather speake five
words with understanding, then ten thousand in
an unknown tongue : And whose wisedome was
not able to dive into any further discourse, but to
take up and gather together severall Scriptures,

A 2 and

and from thence plain truths, as are revealed in
the Scriptures by the Prophets and Apostles,
in the Old and New Testament: that so they
may be more fully made known, to this end, that
we may all in this Kingdome, more speedily put
them into practice: which is the prayer, and de-
sire of

Your friend and servant,

T. M.
-mi modius mylora nimirum quod dico
-evoferetis nobis: unde se hec sit, et quid sit
-al, acceditur missus) non recte, non vobis
-a in vestrum dicitur, ut Becketton. Nam non
-dant se operas sed locutus est, et non
-mox emendari. A se mea hec habet deponit. Hic non
-est quae vestris habet obstat, non enim I solus
-in his iunctis non vobis, quoniam communis abhunc
-ante omnes, non sicut in hoc: et non sicut in hoc
-et in aliis, alioquin in vestris vobis non est, et non
-commodis. Unde si res ligata vobis sit, et non

¶ ¶ ¶ ¶
If there be any that be desirous with **h**im to walk with God,
and to please him: Or with **Abram** the father of the faith-
full, to walk before God and to be upright. Or with **Zach-
arias** and **Elizabes** the righteous servants of the Lord, to walk in
the Commandments and ordinances of the Lord blameless:

Then with the Prophet **Micah** 4. 2. *Let them go to the moun-
tain of the Lord, to the house of the God of Jacob. And he will teach
them of his ways, if they will walk in his paths.*

And with the Prophet **Feremiah** 6. 16. *Let them stand in the
way and see, and ask for the old paths, where is the good way, and
walk therein, and they shall find rest for their souls.*

¶ ¶ ¶ ¶
And as many as walke according to this rule, peace be upon them
and mercy, and upon the Israel of God. Gal. 6. 16. *to Edinbar*

And let us now hear what God the Lord speaks, **Psal.** 89. 8.
*As by the mouth of all his holy Prophets which have been since the
world began. Luke 1. 70. For if they will not believe Moses and
the Prophets, neither will they believe though one arose from the
dead. Luk. 16. 31. And first what they speake for*



The Kings AUTHORITY.

*N*o let us now begin our work in the name of the
Lord, and intreat his blessing upon it: and hear
what the Lord God himself saith, who is the
God of **Abraham**, of **Isaac** and of **Jacob**, the God
of our fathers.

Numb. 12. 8. *Wherefore then were ye not afraid Aaron and
Miriam, to speak against my servant Moses (marrying an Ethio-
pian woman) vers. 10. Miriam became Leprous white as snow,*
*In Observation. That neither high nor low ought to speak
against Supreme Authority, no not Aaron though the high
Priest. **Ecclesi. 8. 4.** Who may say unto him, what doest thou?*

The Kings Authority.

1. Obſ. That they will the Lords servants ſpeak ill of their wives and daughters. That a Leproſie, or ſome other judgement ſhall befall them that ſpeak againſt ſupreme authority, though in marriage; S. Jude calle them filthy dreamers, that deſpise dominion and ſpeak evil of dignities. 2. Obſ. That the judges of Israeſ. Micah had an house of gods, and confeſſed one of his ſons to be his priſt. And in thofe daies there was no King in Israeſ, but every man did that which was right in his own eyes. 3. Obſ. That where no King is to rule a Nation, than Nation and people is ready to conſecrate prieſtis to themſelves. Neh. viii. 5. No man ought to take this honour to himſelf, but he that is called of God, as was Aaron, to be an high priſt. 22. Obſ. That where there is no King in a Nation though Gods own people Israeſ, yet Israeſ walk according to their own wayes, and contrary to the wayes of God. I. Rv. 26. 23. If ye walk contrary unto me, I will walk contrary unto you, and bring ſeven more judgments upon you, for my wayes are not your wayes, nor my thoughts your thoughts, ſaith the Lord. Iſay 55. 8.

1 Sam. 8. 4. When the Elders of Israeſ percieved that the ſons of Samuel though Judges, walked not aright, but followed lucre and percieved judgment. They came to Samuel and ſaid unto him, make us a King to rule over us like all the Nations.

2. Obſ. That the Elders, and rulers, the heads of the Tribes of Israeſ, deſire to have a King, for to rule them and judge them.

2. Obſ. That no Elder or ruler ought to diſthronē a King from rulling or judging. And Samuel ſaid unto the Elders, and to all the people, See ye him whom the Lord hath choſen; that there is none like him amoung the people. And all the people ſhoured, and ſaid, God ſaves the King.

1. Obſ.

The Kings Authority.

43

1. Obj. That Kings have their original choice from the Lord.

2. Obs. That no man ought to be compared to the King.

3. Obs. That no man ought to think lightly of the King, but to rejoice in their King.

4. Obj. That its the peoples duty to pray for the King. God save the King.

2 Sam. 16. 16. Hushai being sent fram David, said unto Absalon, God save the King. God save the King.

1. Obs. That dissimulation hath a cloak for every action.

2. Obs. That prayer is made a cloak for dissimulation.

3. Obs. That fair speeches and the stronger party, is made a maine cloak for dissemblers. 18. 19.

1. Kings 1. 39. And Zadok the priest Anointed Solomon King and they blew the trumpet, and all the people said, God save King Solomon.

1. Obs. That Kings are the Lords Anointed.

2. Obs. That great triumph ought to be made at the Anointing of Kings.

3. Obs. That its the peoples duty to pray for their King by name. King Solomon. King Charls.

1 Kings 20. 31. And Benadads servants said; the Kings of the house of Israel are mercifull Kings, let us put sackcloth on our loynes, and ropes upon our heads, and go out to the King of Israel, peradventure he will save our lives.

1. Obj. That the council of servants ought not to be rejected.

2. Obs. That Kings ought to be mercifull.

3. Obs. That its the duty of the people to be humbled and submit their lives to the Kings mercy.

4. Obs. That where there is no humiliation there ought to be no mercy.

B 2 g. Obs.

The Kings Authority.

3. Obs. That Kings have power in themselves to pardon great offenders.

1 Kings 21. 13. Children of Belial misnefled against Naboth, Naboth did blasphem God and the King: And they stoned him with stones that he died.

1. Obs. That blasphemers of God and the King, ought to suffer death.

2. Obs. That we ought not to have an evil thought of the King; Eccles. 10. 20. Curse not the King, no not in thy thoughts; Exod. 22. 28. Thou shalt not curse the ruler of thy people.

1 Chro. 28. 4. 29. 1. And David the King said unto all the congregation, Solomon my son whom alone God hath chosen, is yet young and tender.

1. Obs. That God alone chuses Kings.

2. Obs. That God may chuse Kings when they are young and tender.

3. Obs. That it is not in the power and will of man to chuse Kings: Prov. 8. 15. By me Kings reign.

4. Obs. That the congregation ought to take notice, how the Lord alone chuses Kings.

2 Chro. 30. 1 2. King Hezekiah and his Princes, tooke counsell together to keep the passover: And the hand of God was to give them one heart, to do the commandment of the King and the Princes, by the word of the Lord.

1. Obs. That Kings and Princes are to councell together.

2. That Kings and Princes ought to councell together, for the establishing of Gods worship, the Church Government.

3. That it is God that unites the hearts of the people to do the Kings Commandement.

4. Obs. That the King and his Princes ought not to establish any worship, but according to the word of the Lord.

Ezra.

The Kings Authority.

3

Ezra. 6. 10. King Darius made a decree, and gave to the priests to offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the King, and his sons.

1. Obs. That all sacrifices are to be offered up unto the Lord.
2. Obs. That in all our spirituall sacrifices, we ought to offer up our prayers to the God of heaven, for the life of the King and his sons.

Ezra. 7. 26. Artaxerxes King of Kings said unto Ezra the priest, And whosoever will not do the law of thy God, and the Law of thy King, let judgement be executed upon him speedily, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

1. Obs. That we all ought to be obedient to the laws of God.
2. Obs. That all we ought to be obedient to the laws of the King.
3. Obs. That punishment ought to be inflicted upon the transgressors of the laws, both of God and the King, whether death, banishment, confiscation, imprisonment; according to the Kings mercy.

Ezra 7. 27. Blessed be the Lord God of our fathers, which hath put such a thing as this in the Kings heart, to beautifie the house of the Lord, which is at Jerusalem.

1. Obs. That the priests and the scribes of the law of the God of heaven, ought to blesse the Lord for the house of the Lord.
2. Obs. That the Lord ought to have his house at Jerusalem, the Metropolis.
3. Obs. That the Lords house ought to be sought unto, and to be beautified. *Micah 4. 2.*
4. Obs. That they ought to be punished, that goe about to deface the house of the Lord.
5. Obs. That its the Kings duty, to see that the house of the Lord be beautified.

The Kings Authority

Neh. 2. 3. 'Nehemiah unto the King, saith he, I am thy servant, I have made my supplication unto the King, Let the King live for ever.'
1. Obs. That Godly rulers ought to pray for their King.
2. Obs. That Godly rulers ought to pray for the long life of their King.
3. Obs. That Godly rulers ought not to think lightly of their King, but pray.

Neh. 2. 6. And the King said unto me, the Queen sitting by him, for how long shall thy journey be?

1. Obs. That there hath been Kings and Queens to rule and govern the nations.
2. Obs. That no man ought to seperate those that God hath joyned together.

Ester 7. 5. King Ahasuerus said unto Queen Esther, Who is he, and where is he that durst presume in his heart to do so?

1. Obs. That Kings ought to maintain their Queens, and make enquiry after those that oppose them.
2. Obs. That all those that oppose Queens, ought to have the wrath of the King stirred up against them.
3. Obs. That all those that provoke the King, sin against their own souls. Prov. 20. 2.

Job 34. 18. Is it fit to say to a King, thou art wicked, and to Princes, ye are ungodly?

1. Obs. That no man ought to speak evil of the King.
2. Obs. That all men ought to strive to maintain the Kings honour, and the Princes innocency.

Psal. 18. 50. Great deliverance giveth he to his King, and sheweth mercy to his Anointed, to David and his seed for evermore.

1. Obs. That we ought to pray for deliverance for our King.
2. Obs.

The Kings Authority

7

2. Obs. That we ought hold to imprimis our King. *in T. No. 3.*
3. Obs. That Kings are the Lords Anointed. *in T. No. 3.*
4. Obs. That we ought to pray for the King by his name, *David, Charles.* *in v. vi.*
5. Obs. That we ought to pray for the Kings seed for evermore. *in v. vi.*

Psal. 72. 1. Give the King thy judgement O God: and thy righteousness unto the Kings son. *in T. No. 3.*

1. Obs. That we ought to pray to God for the King. *in T. No. 3.*
2. Obs. That we ought to pray to God, that judgement, and wisdom, and understanding, may be given to the King for government. *in T. No. 3.*

3. Obs. That we ought to pray that the Kings seed may be endued with righteousness; and to be a shield to the King. *in T. No. 3.*

4. Obs. That we must all strive to maintain the King in judgement, and his seed in righteousness. *in T. No. 3.*

Psal. 84. 9. Bebold O God our shield, and look upon the face of thine Anointed. *in T. No. 3.*

1. Obs. That its the duty of Kings to rely upon God, and make him their shield. *in T. No. 3.*

2. Obs. That its the duty of Kings to pray to God for themselves. *in T. No. 3.*

3. Obs. That Kings in their prayers, may set out their prerogatives before God: [Anointed] *in T. No. 3.*

Psal. 89. 18. For the Lord is our defence, the holy one of Israel is our king! I have exalted one chosen out of the people. I have found David my servant, with my holy oyle have I Anointed him.

whilst That Kings ought to rely upon the Lord for defence.

2. Obs. That Kings must not put confidence in man for defence, *but in the Lord.* *in T. No. 3.*

3. Obs. That Kings are the holy ones of God. *in T. No. 3.*

4. Obs. That Kings are exalted and set up by God. *in T. No. 3.*

5. Obs. *in T. No. 3.*

The Kings Authority.

5. *Obs.* That Kings are chosen out of the people by God.
6. *Obs.* That Kings are the Lords servants.
7. *Obs.* That the oyle wherewith Kings are Anointed is an holy oyle.

Prov. 8. 15. *By me kings reigne and princes decree justice.*

1. *Obs.* That the reigne of King is by the power of God, and their authority is from the Lord.
2. *Obs.* That no man hath power to subdue the King in his reigne.
3. *Obs.* That Princes ought to decree nothing, but that which is just.
4. *Obs.* That Kings and Princes ought to make no law, nor decree, but that which is according to justice, according to the word of God.

Prov. 16. 10. *A divine sentence is in the lips of the king : his mouth transgreseth not in judgement.*

1. *Obs.* That the sentences of Kings, ought to be highly esteemed, as the oracles of God.
2. *Obs.* That in the judgement of a King is no transgression.
3. *Obs.* That we are to yeeld to the Kings judgement, and not stand upon our own judgement.

Prov. 16. 15. *In the light of the kings countenance is life, and his favour is as a cloud of the latter raine.*

1. *Obs.* That the life of a good subject is the chearefull countenance of the King.
2. *Obs.* That the favour of the King, is like the former and the latter raine upon the ground in his due season.
3. *Obs.* That Kings ought to shew their respects to their good subjects.
4. *Obs.* That no subject ought to provoke the King to make him frown.

Prov. 20.

The King's Authority.

1. Prov. 20. 2. The fear of a King is as the roaring of a Lion, who so provoketh him to anger, sinneth against his own soul.
2. Obs. That men ought to be afraid and tremble, for fear of the King's anger.
3. Obs. That no man ought to vex the King, or provoke him to anger.
3. Obs. That subject sins against his own soul, that provokes the King to anger.
4. Obs. That we must use all our power and industry, to preserve the King in his integrity.

Prov. 20. 28. *Mercy and truth preserve the King: and his Throne is upholden by mercy.*

1. Obs. That the preservation of Kings, is upheld by upholding the attributes of God.
2. Obs. That the thrones of Kings are upholden, by holding forth the word of truth, and the works of mercy.
3. Obs. That the Kings care ought to be to shew mercy.
4. Obs. That Kings are made glorious, both in the eyes of their subjects, and to other Nations, by holding forth the works of mercy: And here see King Charles glorious.
1. In his shewing mercy to his enemies.
2. In preserving the truth from error.
3. In praying for his persecutors.
4. In his desiring of peace in all these wars.
5. In his joy in all his afflictions.
6. In his patience, in the want and injoyment of his desired Consort, and comforts.
7. In his manifesting all the fruits of the spirit to be in him: his love to God, to the Kingdom, to his Subjects; his joy in tribulations, his desire of peace, his long-suffering, his gentleness, his goodnessse, his faith, his meekenesse, his temperance, these have made him glorious: and this is his joy and crowne of rejoicing, and by these his Crowne is upholden.

C

Prov.

Eccles.

The Kings Authority.

Prov. 24. 21. *They that fear the Lord, and the King, and meddle not with them that are given to change.*

1 Obs. That none can fear the Lord, but he that fears the King.

2 Obs. That unlesse we honour the King, we cannot truly fear the Lord.

3 Obs. That changelings are not to be trusted unto, nor to have any dealing withall.

Prov. 30. 31. *And a King against whom there is no rising up.*

1 Obs. That no man ought to rise up against the King, nor by thoughts to thinke evill of him, nor by words to curse him, nor by weapons to war against him.

2 Obs. That we all ought to lay down our evil thoughts, our wicked words, our ungodly weapons, and to submit unto him.

3 Obs. That we all ought to labour in our thoughts, words, and weapons, to preserve and defend the King, and his seed after him for evermore.

Eccles. 8. 2. *I command thee to keep the Kings Commandments, and that in regard of the oath of God.*

1 Obs. That wherein the King Commands the people are to obey.

2 Obs. That the Kings Commands ought to be according to the oath of God.

3 Obs. That the oath of God, and the Kings Commands are to be kept.

Eccles. 8. 4. *Where the word of a King is, there is power; and who may say unto him, What doest thou?*

1 Obs. That the words of Kings, ought to be powerfull words.

2 Obs. That no man is to controle the King, nor to speake against him.

3 Obs. That the words of Kings, ought all to be righteous works.

Eccles.

The King's Authority.

11

Eccles. 10. 23 Curse not the King, ne nor in thy thoughts, and curse not the rich in thy bed-chamber, for a bird of the aire shall carry the voice, and that which hath wings shall tell the matter.

1 Obs. That we ought not so much as in our thoughts, to think evill, or to curse the King.

2 Obs. That we ought with our lives and estates, in our thoughts, words, and works, to maintaine and uphold the Honour of the King.

3 Obs. That no man in Authority ought to be cursed.

4 Obs. That we ought to pray for Kings, and for all in Authority.

5 Obs. That the Lord will reveale the secrets of mens hearts, even of those that curse the King, or any in Authority.

Isaiah 49. 23 Kings shall be thy nursing fathers, and Queens thy nursing mothers.

1 Obs. That its the duty of Kings and Queenes, to be tenderly affected towards their subjects.

2 Obs. That its the subjects duty, to preserve and maintaine their Kings and Queenes, with all fitting maintenance for their places.

3 Obs. That Kings and Queenes ought to live together, to be aiding and assisting one to the other: As fathers and mothers.

Jer. 27. 8. It shall come to passe that the Nation and Kingdom which will not serve Nebuchadnezzar King of Babylon, will I punish with the sword, with the famine, and with the pestilence, and hearken not to your Prophets, for they prophesie a lye unto you, bringing your neckes under the yoke of the King of Babylon, and serve him and his people and live, why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the Nation that will not serve the King of Babylon?

1 Obs. That Nations and Kingdomes are to be governed by Kings.

C 2

2. Obs.

The Kings Authority.

2. *Obs.* That though a King be a wicked King, yet he must be served.
3. *Obs.* That the punishment of a Nation or Kingdome, whether by sword, famine, or pestilence, follows the disloyalty to the Kings commands.
4. *Obs.* That if Prophets prophesie disloyalty to the Kings commands, we are not to hearken unto them: they prophesie a lie.
5. *Obs.* That its the subjects speciall duty, to obey the Kings command.
6. *Obs.* That all those that disobey the Kings commands shall be punished by death: with sword, by famine, by pestilence.
7. *Obs.* That its the Lord that brings his punishments, and inflicts them upon a disloyall Nation, or Kingdome, where he pleaseth.

Jer. 30. 9. But they shall serve the Lord their God, and David their King, whom I will raise up unto them.

1. *Obs.* That the Lord God is to be served.
2. *Obs.* That *David* their King is to be served.
3. *Obs.* That they are joyned together to serve the Lord God, & *David* their King: so serve the Lord God, & *Charls* their King.
4. *Obs.* That the Lord raises up Kings, and commands all their subjects to serve them.

Ezek. 37. 24. David my servant shall be King over them, and they all shall have one shepheard, and they shall walke in my judgements, and observe my statutes and do them.

1. *Obs.* That all Godly Kings are the Lords immediate servants.
2. *Obs.* That where a Godly King Rules, there they have all one Godly ministry, one Godly government, one faith, one baptism.
3. *Obs.* That no liberty ought to be given to tender consciences, to walke contrary to Gods statutes.
4. *Obs.* That the judgements, and statutes, and commandments of God, ought to be the rule and the way, wherein every man ought to walke.
5. *Obs.*

The Kings Authority.

13

3. Obs. That no command of man bindes the Conscience to be observed, that is contrary to the statutes and commandments of God.

Hosea 10. 3. *For now they shall say we have no King, because we feared not the Lord, what then should a King do to us?*

1. Obs. That where a people or a Nation begin to cast off the fear of the Lord, that people or Nation desires no King.

2. Obs. That if *England* fear the Lord, then *England* desires a King.

3. Obs. That people feare not the Lord, that doe not highly esteeme of, and honour their King.

Hosea 13. 10. *O Israel, I will be thy King, thou saidst, give me a King and Princes: I gave thee a King in mine anger, and tooke him away in my wrath.*

1. Obs. That God takes the title and name of a King to himselfe.

2. Obs. That the people of God, hath God to be their King.

3. Obs. That Kings are given, and taken away by God.

4. Obs. That no man hath power to place, or displace the King, but God himselfe.

Mat. 17. 12. *Jesus asked Peter, what thinkest thou Simon? of whom doe the Kings of the earth take custome? of strangers, or of their own children? yet left we should offend, goe to the sea, cast an hooke, take a fish, open his mouth, take a piece of money, and pay for thee and me.*

1. Obs. That Christ allows of Kings to be on the earth.

2. Obs. That Christ will pay custome to *Cesar*, rather then offend *Cesar*.

3. Obs. That Christ will work a miracle, to pay custome to the Kings of the earth, rather then offend.

C 3

4. Obs.

The Kings Authority.

1 Obs. That by Christ's Example all men must submit to the customes and priviledges of Kings,

2 Obs. That free children ought rather to submit to the customes of their Kings, then offend.

Mat. 22. 20. Mar. 12. 17. Luke 20. 25. *Whosoever therefore resisteth the power, resisteth the ordinance of God: And they that resist, shall receive to themselves damnation.*

1 Obs. That the Authority of Kings may be enquired after.

2 Obs. That when the Kings Authority is made known, it presently must be obeyed.

3 Obs. That its the command of God, to give Kings their due.

4 Obs. That no man ought to hinder the King of his customes, and his dues, but render them to him.

Rom. 13. 1. 2. 7. *Let every soul be subject to the higher powers, for there is no power but of God, and the powers that be are ordained of God: Whoever therefore resisteth the power, resisteth the ordinance of God: And they that resist, shall receive to themselves damnation.*

1 Obs. That every man ought to submit himselfe to that Authority that is set over him by God.

2 Obs. That where God sets not Authority, that soul ought not to be subject.

3 Obs. That where Authority commands things contrary to God, that Authority ought not to be obeyed, by active obedience.

4 Obs. That no man ought to resist that Authority that is ordained of God.

5 Obs. That the Authority of Kings is ordained of God, and no man ought to resist them.

6 Obs. That damnation is the reward of disloyalty, to the Kings Authority.

1 Tim. 2. 1. 2. *I exhort therefore, that first of all, supplications, prayers,*

The Kings Authority.

15

prayers, intercessions, and giving of thanks, be made for all men, for Kings and all that are in Authority. That we may lead a quiet and peaceable life in all godlinesse and honesty, for this is good and acceptable in the sight of God our Saviour.

- 1 Obs. That all manner of prayers ought to be made for Kings, and all in Authority.
- 2 Obs. That no quiet and peaceable living can be in any Kingdome, where Kings and Magistrates are not prayed for.
- 3 Obs. That it is a good and acceptable sacrifice to God our Saviour, to offer up prayrs and thankes for Kings, and all in Authority.

Titus 3. 1. Put them in minde to be subject to principalities, and power, to obey Magistrates, to be ready to every good worke.

- 1 Obs. That people must be put in minde of their duty, they are apt to forget it.
- 2 Obs. That its the ministers duty to preach subjection to supreme Authority.
- 3 Obs. That its the peoples duty, willingly to yeild obedience to all Authority.
- 4 Obs. That by our good works we shew forth our obedience to supreme Authority, and power of the Magistrate.

1 Pet. 2. 13; 17. Submit your selves therefore to every ordinance of man for the Lords sake, whether it be to the King as supreme, or unto Governours as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well, for so is the will of God: honour all men, love the Brotherhood, fear God, Honour the King.

- 1 Obs. That the ordinances of man, that are made agreeable to the word of the Lord, ought to be obeyed.
- 2 Obs. That the King is the supreme Governour, and his Authority is supreme Authority, and his commands are supremely

The Kings Authority.

- ly to be obeyed.
3. *Obs.* That governors are sent by the King, and have their authority from the King.
 4. *Obs.* That the authority of governors, is to punish evil doers, and to praise them that do well.
 5. *Obs.* That its Gods will that the King is supreame governor, and he commands: his commands are supreamly to be obeyed.
 6. *Obs.* That no government ought to be set up, neither in Church nor state, that is not according to the word and will of God.
 7. *Obs.* That all men ought to be honoured in that place of authority, whereunto God hath called them.
 8. *Obs.* That the Saints of God upon earth ought to be loved.
 9. *Obs.* That high and low, rich and poor, ought to fear God.
 10. *Obs.* That all men, high and low, rich and poor, noble and ignoble, young and old, it is their duty to honour the King: God save the King, God save King Charles.

Thus gentle Reader, have we run through these places and texts of Scripture, which hath sufficiently to satise every mans soule, proved unto us painly, the worke we have taken in hand to set forth The Kings AUTHORITY. And lest any should with the Atheist deny there is a God, or a King; we will gather up these fragments again, that nothing be lost. And now view and behold the The Kings AUTHORITY, and the Subjects DUTY.

And so here we may plainly see and observe, That the Lord alone hath chosen Kings (not man.) And he hath chosen them to Rule over and to Govern his own people *Israel*. And Kings are the Lords immediate servants, his holy ones. The Lords Appointed for that purpose to Govern his people, & their Thrones are upholden by the Lord, & their AUTHORITY is from the Lord, and their AUTHORITY is supreame AUTHORITY over ALL. And

The Kings Authority.

17

- And yet they owe duty to God, at first,*
- 1 To see that the house of the Lord be beautified;
 - 2 To maintaine their Queens, against all that shall oppose them.
 - 3 To pray to God for themselves, and to make God their defence and shield, and not put confidence in man.
 - 4 To make all their Lawes, and deccrees, and ordinances, according to the Lawes of God, and their sentences and words, to be as the Oracles of God.
 - 5 To shew a cheeffull countenance, and their due respects to their good subjects: And to hold forth the Attributes of God according to the word of truth, and to shew mercy, and to do righteous works.
 - 6 To endeavour to have all one godly Ministry, one Lord, one Faith, one Baptisme, one union in Religion and Church Government, and no liberty if they walke contrary to God.
 - 7 To appointe Governors, and to Authorize them to punish evill doers, and to praise them that do well.

And let us now see the duty of Godly Rulers to their King.

- 1 **G**odly Rulers and Elders, must desire to have a King, to Rule them and to Govern them.
- 2 Godly Rulers have no power to chuse a King, to dis-chrone a King, or to imprison a King.
- 3 Godly Rulers ought to pray for the King, to pray for the long life of the King, and not compare themselves to the King, nor thinke lightly of the King.
- 4 Godly Rulers ought to strive to maintain the Kings Honour, the Princes innocency, and not to seperate the King and the Queen.
- 5 Godly Rulers ought to punish evill doers, and to praise them that do well.

And here next behold the Prophets duty.

- 1 **A**nd they are to Prophecie Loyalty, and Obedience to the Kings commands. D
- 2 They

The peoples duty.

2. They are to offer Sacrifice, to pray for the King and his Sons:
3. They are to preach to the people subjection, to supreme Authority.

And because we will have compassion on the multitude, and not let them depart without a blessing, we will shew them their duty.

And here observe now, and behold the peoples duty to their King.

1. The peoples duty is, to pray for wisdom and understanding for the King.

or The peoples duty is, to pray for the King by his name, God save King Solomon: God save King Charles,

9. The peoples duty is, to pray for the King, and his seed forevermore.

4. The peoples duty is, not to compare themselves to the King, nor think lightly of the King, nor curse the King.

5. The peoples duty is, to maintain and uphold with their lives and estates the Kings honour: and to humble themselves, and submit their lives to the Kings mercy.

6. The peoples duty is, to obey all the Laws and commands of the King.

7. The peoples duty is, not to provoke the King to anger, nor to controle the King, nor to rise up against the King, by thought, by word, or by weapon.

8. The peoples duty is, to serve and obey the King, lest the punishment of disloyaltie to the Kings commands befall them, as sword, famine, pestilence.

9. The peoples duty is, to pay customes or tributes to their King, Cesar.

10. The peoples duty is to observe the duty for fear of a greater punishment: damnation is the reward of all those that resist the Kings supreme AUTHORITY: blessednesse is the reward of all those that submit unto, and obey the Kings supreme AUTHORITY.

And

Englands duty.

59

And thus having laid his commands upon the people, to which they must all submit and obey: Let us againe view and behold England.

And here by these commands of God by his servant Moses, and by all his holy Prophets: by the practice of Jesus Christ, and by the commands of his holy Apostles.

Let us now with Moses the servant of the Lord, call *Israel* to a reckoning, and with *Israel*, *England*: and see what God could have done more for *Israel*. *England* then he hath done.
Deut. 10. 12.

And now O *Israel*, O *England*: What doth the Lord thy God require of thee? to fear the Lord thy God, to walke in all his wayes, to love him, and to serve the Lord thy God with all thy heart, and with all thy soul: and to keep the commandments of the Lord and his statutes, and to doe that which is good and right in the sight of the Lord thy God. *Deut. 12. 28.* for it is true which S. Luke saith, *Luke 12. 47.* He that knows his Masters will and doth it not, shall be beaten with many stripes. And to this Christ himselfe saith, *Mat. 7. 21.* Not every one that saith, Lord, Lord, shall enter into the Kingdome of heaven: but he that doth the will of my father which is in heaven.

Therefore I shall desire you with the Noble Bereans, *Acts 17. 11. 12.* search the Scriptures daily whether these things be so or no, that ye may believe, and in believeng have everlasting life.

But withall I must admonish you according to that of *1 Jo. 4. 1.* Believe not every spirit, but trie the spirits whether they be of God or no: for false Prophets are gone out into the world. And behold they come unto you in sheeps cloathing, but inwardly they are ravening wolves, and if it were possible, they would deceive the very elect. *Mat. 24. 24.* But by their fruits you shall know them.

And if you desire to know them, then I shall exhort you as *2 Chro. 20. 20.* Believe in the Lord your God, so shall ye be established, believe his Prophets, as *Jam. 5. 10.* that have spoken to you in the name of the Lord, so shall ye prosper.

D 2

1 John

England's duty.

John 13. 34. And this is his commandment, that we should believe in the name of his son Jesus Christ, and love one another, for there is no Name under heaven given among men whereby we must be saved, but the name of the Lord Jesus, Acts 4. 12.

I thinke to say within your selues we have Abraham to our father, Mat. 3. 9. or we are great, or rich, or have this privilidge or other, God is greater, and able of these fones to raise up children unto Abraham. But now the ax is laid to the root of the tree: Therefore every tree that bringeth not forth good fruit, is hewn down and cast into the fire. By their fruits therefore ye shall know them: for now is the time of envying, strife and division, 1 Cor. 3. 3. Now is the time of confusion, and every evill work. Jam. 3. 16.

Now then this is the time, as Jam. 5. 16. That the fervent prayer of the righteous man should availe much with the Lord.

And therefore shall we with Abraham the father of the faithfull, shall we follow his example, Gen. 18. 23. stand and draw were before the Lord, and intercede for Sodom: for England: and pray, peradventure, there be fifty righteous within England, mils thou also destroy, and not spare the Kingdome for the fifty righteous that are therin?

Shall we follow the example of Moses the servant of the Lord, Exod. 32. 30. Goe up unto the Lord, and make an atonement for the Kingdome, and say, this people have sinned a great sin: They have denied the Kings AUTHORITY: Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of the Book thou hast written.

And likewise shall we follow his example againe, for a good example cannot be too much followed. As Deut. 9. 25. Shall we fall down on our knees, and pray unto the Lord, and say, Oh Lord God, destroy not this Kingdome, this people, thine inheritance, which thou hast redeemed, through thy greatness, and brought out of Egypt's darknesse, with a mighty hand, and an out-stretched arm. Remember thy servants Abraham, Isaac, and Jacob, and look not upon the stubbornesse of this people, nor to their sin.

Shall

Shall we follow the example of *Joshua*, a Ruler full of the spirit of wisdom, *Joshua 7. 10*. Here when the Lord said, Get thee up, wherefore lyest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenants which I commanded them, for they have even taken of the accursed thing, and they have also stolne, and dissembled also: and they have put it even among their own stoffe. A goodly Babylonish garment, & two hundred shillings of silver, and a wedge of gold of fifty shillings weight. A goodly thing to destroy the soule: England be warned by this; for what will it profit a man to gain the whole world, and lose his owne soule?

Shall we follow the example of *David*, a man after Gods own heart, who exhorts us, *Psal. 95. 6*. O come let us worship and bow downe, and kneele before the Lord our Master, lest he be grieved with us forty yeeres, as he was with that generation, and sware unto us in his wrath, we should not enter into his rest?

Shall we follow the example of *Solomon*, who, *1 Kings 8. 22*. stood before the Altar of the Lord, and kneeled upon his knees, and spread forth his hands towards heaven, and said, If Israel sinned, [if England] and they would turne againe, and confesse their sin, and make supplication, then he would heare in heaven, and forgive their sin, and heale the Land.

Shall we follow the example of *Daniel*, *Dan. 9. 3*. who set his face unto the Lord God to seek by prayer and supplications, with fasting, and sackcloth, and ashes, and prayed unto the Lord, and made confession, saying, We have sinned, and have committed iniqity, and have rebelled, and departed from thy precepts, and from thy judgements: And harken not harkened to thy servants the Prophets which speake in thy name to our Kings, our Princes, and our fathers, and to all the people of the land: Harken now and be no more rebellious.

Shall we now take the example of all examples, and follow Jesus Christ, who in *Mat. 26. 39*. fell on his face and prayed, *Mar. 1. 35*. Who departed into a solitary place and there prayed

Englands duty.

Luke 22. 41. Who withdraw himself from them about a stony cast, and kneeled down and prayed. Joh. 17. 1. Who lift up his eyes to heaven and said, Heb. 5. 7. Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.

And withall take a caveat here with you, not to follow the example of the hypocrites, who Mat. 6. 5. love to pray standing in the Synagoges, and in the corners of the streets, that they may be seen of men. And Mat. 23. 14. Who devour widdowes houses, and for a presence make long prayers, but these shall receive greater damnation.

Having thus finished our course, and now brethren being thus compassed about with such a cloud of examples of witnessesse, that shall all in the last day rise up in judgement against us, for heaven and earth shall passe away, but not one tittle of the word of God shall falle.

Let us follow Jesus preaching, and saying, Repent, for the kingdom of heaven is at hand. Mat. 4. 17. And Luk. 13. 3. Except ye repent ye shall all likewise perish. And Luke 21. 36. Watch therefore and pray always, that ye may be accounted worthy to escape all those things that shall come to passe, and to stand before the Son of man.

And let us follow S. Peters rule, 1. Pet. 5. 8. Be sober, be vigilant, because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour.

And with the author to the Heb. 12. 1. let us now look about us, Let us lay aside every weight, and the sin that doth so easily beset us, and let us ryse with patience the race that is set before us.

We have a good example, Looking up unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the croffe, despised the shame, and is set down at the right hand of the throne of God, from whence he shall come in the glory of his father, with all his holy Angels, and he shall reward every man.

according to his works, according to that he hath done in his body, whether it be good or bad, (no shifting from him in that day.)

For before him all nations shall be gathered together, and he shall separate them one from another, as a sheepheard divideth the sheep from the goates. Mat. 25. 32. And he shall set the sheepe on his right hand, but the goates on the left.

Then shall the king say unto them on the right hand, Come ye blessed of my father, inherit the kingdome prepared for you from the foundation of the world. For ye are they that have obeyed my word, my servant Moses, my holy Prophets and Apostles, and have obeyed the Kings A U T H O R I T Y delivered by them.

But unto the goates on the left hand, Depart from me ye cur-sed, into everlasting fire, prepared for the devil and his angels, for ye are they that are disobedient, and rebellious against the word of the Lord, against the holy Prophets and holy Apostles, and against the example and commands of Jesus Christ himself, who commands obedience to C a s a r : Submission to the Kings Supreame A U T H O R I T Y .

Now these things have I written unto you according to the pow-er which the Lord hath given me for edification, 2 Cor. 13. 10. In hopes the better learned will amend it. And brethren be perfect, be of good comfort, be of one mind, fear God, honour the King : Live in peace, and the God of love and peace shall be with you.

And the grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all. Amen.

The End.
